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CITT AND BUMPKIN.

THE SECOND PART.

B OR, JR

A Learned Discourse upon

S V E A R I N G

And

L Y I N G,

And other Laudable Qualities tending
TO A

Thorough Reformation.

The Second Edition.

L O N D O N,

Printed for Henry Brome at the Gun in S. Paul's
Church-yard, 1680.

The Preface.

One Griffith wrote a smart Paper of Verses upon Dr. Wild, wherein he call'd him the Presbyterians Jack-Pudding, This was an Allusion proper enough; for why should not Mountebanks in Religion have their Jack-Puddings as well as Mountebanks in Phylick? But however, the Dr. took mee to be the Author of the Copy, and in Revenge, (the News-book being at that time in my hand) was pleas'd to Christen me the Crack-fart of the Nation. (As it may be many an honest mans Fortune to have a Wag to his God-father. This Secret I have told the Reader in Confidence; and I hope it shall go no further: and upon that assurance I proceed.

['Tis no new thing (says the Letter-man) for Pimping to raise a Villain to preferment; and that has been of late your daily bread: For what is al' your Impudent Scribbling, but the Act of Procuring, for Popery and Tyranny.] So that writing for the King, and the Church it seems, is writing for Popery and Tyranny.

And again, Dr. Oates is as much above your Malicious Raillery, as you are below Common Honesty; and even CARE, I am Confident can bestow time better, then in minding the Yelps of such a Cerberus, such a Prostituted Rascall, a Sycophant to Cromwell; betrayer Then of Cavaliers.]

Now if it be Malicious Raillery, to magnify Dr. Oates's services; to emprove his Discoveries; to Illustrate his Evidence; to recommend his Writings; to elevate his Abilities; to set forth his Hazzards (on Both Sides) as well from the Fanatiques, as the Jesuits; to maintain him for a Canonickall Afferter of the Church of England, against all Gainsayers; to Enumerate the Good Offices he has render'd to the poor Protestants, and to pray that he may be reparded according to his Deserts, for all the good he has done us: If this, I say, be Malicious Raillery, then am I guilty

The Preface.

guilty of it : But if all This be Good, where's the Malice ?
Or if it be True, where's the Raillery ? And this is
not all neither, the purging of my Self : But whosoever calls
this Deference and Justice to the Doctor, by the Name
of Raillery, does manifestly imply the Ground of it to be
False ; to the wounding of the Drs. Testimony, and to the
blasting of him in the Reputation of his Literature, Probi-
ty and Manners.

There's the same hand again in Tom and Dick ; (for
I'll publish his Pamphlet for him.) pag. 28. L'Estrange
(he says) has Serenaded Dr. Oates of late most nota-
bly ; and carest'd him, just as *Joab* did *Abner*. In which
*Cafe I shall Appeal to Authority for Justice upon the Defa-
mer of the Kings Evidence, and a Loyall Subject both in
One.* In the same Page he makes a Proffer at an Argument.
He that is not against us (he says) is with us : But L'E-
strange never wrote against Papists, and therefore he's a
Papist : by which Rule, if the Authour never wrote a-
gainst Lame Giles in Holburn, or a Little Lowfy
Monky in the Old Bayly, then the Authour is a Lame-
Giles in Holburn, or a Little Lowfy Monky in the Old-
Bayly. The man Sweats ye see, on the behalf of the Dr, but
when he comes to his friend *C A R L* he's stark mad, (the
Lord bless us) and falls into Fits ; Cerberus, Rascal, Syco-
phant, Traitor ; (for there's a wonderful Sympathy, you must
know, betwixt the Author and this same Care.) But these are
the Ornaments, and Idioms of his Profession ; I must not
call them Lies, but Presbyterianisms.

Yet again, [Really Roger, Thy Fiddle is as Dam-
nable out of tune, and Thy Credit as much out at
Elbows, as when thou didst *prostitute Body and Soul*
to *Noll's High Nose* ; and thou wilt look shortly worse
by half then *Harris* in the Pillory, &c. And yet once
more, Prethee get s— (that *Quintessence of Knas-
very*) or any of the *St. Omer-Rogues*, thy Common
Compa-

Companions ; I see thee, and some Irish Cutthroates &c. very Night with thee, at Man's, &c.

Here's Another Flower of his Rhetorique, and the Blaspheming of a Protestant Martyr, over and above; with two or three Presbyterianisms more, into the Bargain.

Here's Wit at Will ye see, in the Dialect, directly of a Western Barge : But the Man's in a Course of Physick, and there's no more Contending with him, then with the Governor of a Night-Cart, that carries his Arguments in his Tubs. It is said to be the Work of one Harry Langly-Samuel : But whoever it is, by my Troth, I do e'en pity the Wretch, for he's set On, and only Barks for a Crust. But upon the whole matter there went more Heads then One, I'le assure ye, to this Learned Piece; and (as Lacie's Wench (in Monsieur Ragou) said of her Bastard, 'tis the Troops Child : And a very Unmannerly Brat it is ; I'le be jndg'd by the Thrid-Merchant else.

Now to conclude in a grave Word or two, this way of Fooling is neither my Talent, nor my Inclination ; but I have great Authorities yet, for the taking up of This Humour, in regard not only of the Subject but of the Age we Live in, which runs so much upon the Droll, that hardly any thing else will down with it. Give me leave to say further, that in this Dress of Levity, I have not only avoided the Scurility of a Buffon, and the Hyperbole of an Extravagant, and Unnatural Satyr ; but I have endeavour'd to paint Truth it self to the Life, without any Prepossessions of Malevolence against either Parties, or Persons. The King and the Church have been already destroy'd (even within Our Memories) under the Disguises of Loyalty, and Holiness. And these Dialogues are only presented to the Publick, as a kinde of Historical Map of our Late Miseries ; that by laying Open the Rocks, and Sands that we perisht upon before, the People may be Caution'd against the Danger, and Designe of a Second Miscarriage.

CITT and BUMPKIN.

The Second Part.

Citt. **L**et's ee'n jogg on to *Hampstead* then; and talk it out, where we may Look about us.

Bum. Trueman's *a meddling-Coxcomb*, and there's *an end on't*. *An Eves-dropping-Cur*, to bolt in upon us out of a *Closet* so.

Citt. 'Tis as I told ye, *Bumpkin*, and ye may lay it down for Swearing and a *Maxim*; that *SWEARING and LYING Governs the World*. Lying Go-

Bum. *Why what do ye think of Canting, Cousening, Plotting, ve ns the Poysoning, Supplanting, Suborning, World,*

Citt. 'Tis all from the *Same Root*, and the Conning of *This Lesson* makes ye Master of your *Trade*.

Bum. *Of what Trade, as thou lov'st me?*

Citt. The *Trade of Mankind, Bumpkin*; the *Trade of Knavery*; The *Trade of turning Dirt into Gold*; The *Trade of Advancing Rascalls, and Overturning Governments*; the *Trade of taking the Covenant with One hand, and Cutting a Throat with the Other*; the *Trade of the Temple-walks*; The *honest Affidavit-Trade*.

Bum. *But dost thou call this an Honest Trade, Citt?*

Citt. Yes, yes, *Bumpkin*, it is a *very Honest Trade* that a man's the Better for; and he's a *very Honest Man* too that lives by his *Calling*. Why it brings *Power*, and *Reputation* along with it; nay and it brings *Mony* too, that brings *Every thing*.

Bum. Reputation say'st thou? why they're *two of the Damn'dest Qualities in Nature*.

Citt. And yet *these two Damn'd Qualities*, as thou cal'st them, got the Better of the *Late King*; and afterward of the *Commons*; and after That, of the *Protector*; and to be Plain with ye, *Bumpkin*, 'tis all that we our selves have to trust to.

Bum. *I cannot imagine what kind of Swearing and Lying it is that ye speak of.*

Citt. I do not speak of the way of the *Bulleys*; the *Dam-me*-
boys, or the *Irish Cut-throats*: I hate that *Confounding, Damning,*
~~Swearing~~, *Sinking, Rotting* humour of *Swearing*. I am for the *Swearing Sel-*
~~but to Pur-~~ *dam*, and to *purpose*; that is to say, for the *Engaging of a Par-*
pose; or for the *making out* of a *Stabbing Evidence*, or so.

Bum. *Oh ho, I understand ye now: and the Scrupling of a Small Oath gives a man Credit in a Great One.*

Religious Citt. There's a great difference, betwixt *Swearing* in a *Re-*
ligious, and *ligious-way*, and in a *Profane*; though the *Substance* of the *Thing*
Profane.

Sworn come all to the same *Passè*: for there's *Heaven*, and *Hell*
in the case, on both sides. As in the Instance now of the *Late*
Protestations, Vows, Oaths, and Covenants, that were *Sworn* in
the *Presence* of the *Allmighty* and *Ever-living God*; and as the
Lords and Commons should *Answer for't at the Last day*: In asser-
tion of their *Zeal*, and *Affection* for His *Majesties Honour, and*
Authority, and the *Establishment* of our *Religion, Laws, and*
Liberties. What a *Dignity*, what a *Majesty* is here in the *very*
Stile, and Number! Though in the *Conclusion* let me tell ye, the
Project went quite to another *Tune*.

Bum. *Ay ay; the Damme of the Covenant in the Church strikes a man with such a Reverence methinks, over the Hectors Scandalous Damme in a Tavern.*

Citt. Most acutely observ'd: for the *Scandal* lies in the *Condi-*
tion of the *Place*, and in the *Sound* of the words, not in the
Meaning of them.

Conscience Bum. *I had Terrible Qualmes at first, Citt, about the Swal-*
harden by de- *lowing of Oaths, and other Puntillas of Scruple; but they are nothing*
grees. *so Frequent of Late, nor so Troublesome as they were wont to be.*

Citt. That will All over *Bumkin* in time. Where's the *Good*
Fellow that did not *Take* upon his *First Debauch*! And a *Bawd* is
never the leſſe *Reverend*, because the *Whimper'd* perhaps some
Five and Fifty Years agoe, for the *Losse* of her *Maydenhead*.
Nay it was a good while, before our *Hero's Themselves* could
bring their *Oaths of Allegiance*, and their *Covenants to Conjoggle*
together.

Bum. *Why for that matter; All's but Use Citt; All's but Use.*

Citt. Nothing in the *World* else: And when a man has got
the *Trick* on't, if he has taken *Twenty Oaths*, hee'll fetch ye up
any *One* of them again, that you'll call for, with as much ease,
as the *Water-drinker* at *Bartholomew-Fair* does his *Several Liquors*

Bum.

Bum. It is certain, that an Oath, or the calling of God to Witness, The Tye of
neffe, is the most Solemn, and Universall Tye in Nature, and so an Oath
Accompted, among People of all Nations, and Opinions.

Citt. And there's no doubt, but the Influence that it has upon mens-minds, is the most Powerfull of all Impressions ; and of the greatest effect, in the Manage of our most Important affairs. So that it is no wonder to see all matters of the Highest moment, as well *Private*, as *Publique*, as well *Warrantable*, as *Not*, committed to this way of *Caution*, and *Test*.

Bum. 'Tis very true, as in the Case of Testimony, Civil Duty, and Canonical Obedience.

Citt. Now as the Wit of Man could never invent a more Competent Expedient, then *These Oaths*, well apply'd, for the *Maintainance* of the *Government*, and the *Support* of *Publick Justice* : So whosoever would *Dissolve* this *Frame*, must finde a way to introduce *OTHE R OATHS* in Opposition to *These* ; and to turn the Edg of the *Law*, and of the *Gospel*, against it self, by drawing the most *Popular Lawyers*, and *Divines* into the *Party*. This is the Naked Truth of the busyness ; and to deal plainly with ye, unlesis you give me your *Solemn Oath*, that you'l be *True to me*, and *Firm to the Cause in hand*, I must not move one Inch further.

Bum. Why then by all that was ever sworn by before, I will be Both.

Citt. The League is now struck, and the sooner we Unmasque, the better ; for it begets *Freedom*, and *Confidence* in each Other.

Bum. Here are two difficulties in the way, which I would fain have remov'd ; the One is, how to get the People to take such an Oath of Opposition as is here *Imagin'd* ; and the Other is how to Countenance, and Palliate the keeping of That Oath, when they have Taken it.

Citt. It was the Masterpiece of our Late Reformers, to Contrive such an Oath, as in the Sense, and Grammer of it carry'd the face of a Provision for the *Common benefit*, and *Security*, both of *King* and *People*, upon pretence that the *Government Civil*, and *Ecclesiastical*, and the *Protestant Religion* it self were all in danger. This plausible Imposture went down with the Common People, without much Examination ; especially under the Colour of a *Parliamentary Authority* to back it : And it was so far from appearing at first Blush, to thwart the *Regular Oaths* of the *Government*, that it seem'd to the *Multitude*, rather to *Second* and

The Use and
danger of
Oaths.

and Enforce them. But when they came to finde, that they had sworn to they knew not what, and that *This Covenant*, being Originally design'd for an Engine to *Unhinge the Government*, the Takers of it were ty'd up to the sense of the *Imposers*: They had but this Choice before 'um ; either to comply with the Ends of the *Caball* that set it a foot, or to deliver up their *Lives*, and *Fortunes* at *Mercy*.

Bum. *So that the Letter of the Oath, was For the Government, and the Intent Against it. But what Arguments did they use for the supporting of it, after the Discovery of the Fraud?*

Citt. Only the Common Arguments of Exorbitant Power ; *Fayls, Plunders, Confiscations, Axes, Gibbets, &c.* for breach of *Covenant*.

Bum. Well, but there was a Train of Contradictory Oaths afterwird, One upon the heel of another, thorougk I know not how many Changes of State; what became of the Covenant in those Revolutions?

The Coven-
nant had all
the following
Oaths in the
Belly of it.

Citt. The Single Covenant had all those Oaths in the Belly of it ; and as many more, as it is possible to find Cases within the Compasse of human Apprehension: For it imported an *Absolute Oaths* and *Implicit Resignation* to the *Will and Pleasure*, of whoever was Uppermost ; so that the Submissions of those times were only look't upon as *Passive*, and *Temporary Yieldings* to the *Present Power*, still as *One Interest* justled out another.

Bum. And there were some too, it may be, that when they were once Fool'd out of the way, made it a matter of Conscience not to be sic Right again.

Citt. Oh, there were a great many that thought themselves bound by the *Latter Oath*, and *Discharg'd* of the *Former*; Especially, when they had got the better end of the Staff, and *All Power is from God, in Their Favour*. But to be short, what out of Fear, Shame, Weakness, *Obstinacy*, and the like ; they stuck to the *Combination*, and made themselves Masters of the Government.

Bum. You have here set forth in this famoies Instance of the Covenant, how Easily and by what Means the Multitude may be inveigled into Engagements ; and you have laid open the Consequences of such Leagues, and the Difficulty of Retriving them : But how shall we apply This Modell now to our Purpose ?

Citt. Why just as They apply'd the *Holy League* of France, to *Theirs* : for the Common people have the very same *Passions*, the same

same Weaknesses, Now, that they had then : and if some of our Cock-brayn'd Zelots had not out-run the Constable, we might have been half way to our Journeys end by this time.

Bum. Nay the truth of it is Citt ; the Nation is nothing near so The Good hott upon the busynesse now, as they were some Ten or Twelve months O'd Causé agoe : and they grow still cooler and cooler methinks, every day more cools of late. then other.

Citt. And what's the Reason of all This, now ? we play our Game too open, and the Plot's Discover'd.

Bum. Well well Citt, some body will smoak for this One day.

Citt. If we could have contented our selves with an Orderly Emprowement of the Popish Conspiracy, and gone thorough the work of Religion, before we meddled with Matter of State ; we had done the Jobb, but the Republicans hurry'd us on so fast : (Ay and Great ones too) I should be loth (as thou sayst) to be in some of their Jackets for't.

Bum. Nay really I was sensible of it my self, that they did things hand over head ; and ran on many times without either Fear or Wit. But however, I should be glad to be particularly Instruicted how far they did Well or Ill, What they should have done instead on't, where they did amiss ; and what we our selves are to do, as the Case stands with Us at present.

Citt. This is a Contemplation well digested, and I'll speak by and by to thy four Questions in course as they lye.

We have been hammering (thou knowest) at Popery, Ceremo- The Fan-
nies, Subscriptions, Oaths, and Tests, Liberty of Conscience, and ticks gain'd
now and then a snap at Arbitrary Power, ever since the King litt'e ground
came in, without gaining any ground upon the Government more till of late.
then what we bought with our hard mony ; that is to say, so
many flowers of the Crown, for so many Taxes, and Supplies.
(The Nation being divided upon these Points, and the Crown
and Church-Party standing in Opposition to the Other). At
length broke out this accursed Design upon the Life of our So-
vereign, and our Establish'd Religion. Which Providence united
Both Interests in One Common Cause, though with differing Ends.

Bum. This you'l say, was a fair Foundation laid, as to the Total destruction of the Papists, but when That'sdone, Citt, where are we to be Next ?

Citt. Why that will never be done man ; while there's a 'Sur- No End of
plice or a Blew Garter in the Three Kingdoms. For there's your Papists.

Church-Papist, your Pensioner-Papist, your Papist in Masquerade, your Concealed Papist, these are all of 'um forty times worse then your Known, Jesuited, and Barefac'd Papist. And in One word, 'tis as easy a thing to give any man the mark of the Beast, that stands in Our way, as for a Horse-courser to make a Star in a Jades Forehead.

Bum. Without all doubt Citt, and whosover does not Petition, Protest, Associate, Covenant, Act, and Believe as We do, is a Rank Papist.

How to know a Papist. Citt. Nay, I'le go further with ye Bumkin; I'le tell ye by a mans Evidence, his Furniture, his Trunk, his Brains, or his Estate, without ever examining his Faith, whether he be a Protestant or a Papist. I have led ye a little out of your way, to shew ye this secret, and assure your self, whenever this Cloak fails ye, y'are left Naked. But now to the Question of menaging This Occasion.

How far the Faction Acted Truly. So far as the Court, the Church, and the Bench went along with us, in the Opening, the Exposing, the Discountenancing, and passing Sentence upon this Hellish Plot, we could not do amiss. And then it was well follow'd, in getting the Popish Lords out of the House; In dividing the Order of Bishops, into Three Protestants, and the Rest, Papists; as it has been since, in feeding the Peoples Jealousies all over the Kingdom, with daily Intelligences of New Fires, New Plots, New Discoveries, to keep their Fears Waking, though in most Cases without any Ground whatsoever.

Bum. 'Twas a plainting there, in some of the Penmen of the Narrative to bring the King into the Plot against himself, was't not?

Citt. Well, and was it not a notable Push, to charge it so home upon the Council, that they would clap Up no body for't?

Bum. And really, to give the Intelligences their due, they ha'n't spar'd telling his Majesty, the Judges, and the Bishops, their Own neither.

Citt. It has been well enough done too, to brand those for Publick Enemies, that would not go along with us; and for Popishly-Affected, that but so much as open their Mouths for Moderation; to ply his Majesty with Petitions, the City and Country, with Speeches, Remonstrances, and Appeals. The Starting the Case of the Succession was not amiss neither, nor the President of Queen Elizabeths Association.

Bum. But I have heard my Old Master speak of that Association, as a Trick of State, with a special regard to the Queen of Scots, and that

that though Cambden makes the Queen say that she had no knowledge of it before it was presented, he does not say so yet himself.

Citt. There have been several Deliberations also upon Entering into Publick Protestations of Joyning as One man against Popery, that have been very Favourable to our Purpose: And it was no Ill Contrivance, the Burning of the *ope*, with that Solemnity in Fleet-street.

Bum. And what do ye think of the List of the Unanimous Club of Voters? (That about the Court Pensioners I mean;) That was a Notable device, let me tell ye: for hardly any of them got into the House after. But still if all this has been so much to our Advantage, how comes it that we lose Ground, and that any thing else should take place Against us.

Citt. We may e'en thank a Company of *Hot-headed Fools* in ^{The over} our own Party. For taking off the *Masque* too soon; and for ^{the sight of the} *Writing* and *Printing* so unseasonably against the *Civil Government* whatever came uppermost: which they have done to that degree of *Inconsiderate Rashness*, that the *Long Parliament* had an *Army* in the *Field*, before they ventur'd half so far. They have already set the *Lords and Commons* above the *King*, plac'd the *Government* in the *People*, nay, they have been Nibbling already at the *Militia*, the Power of *Life and Death*, and of *Calling*, and *Dissolving Parliaments*: They have Reviv'd the 19 *Old Propositions*; tearing his Majesties *Servants*, and *Ministers* out of the very Arms of their *Master*; and they have as good as told the *King* in plain terms before-hand, what he is to *Trust* to; I do not speak here of any of our *Parliamentary Proceedings*; but of the Licence of *Private Libertines* that write and talk at random.

Bum. Nay 'tis but too True, Citt.; For it has been cast in my Teeth Twenty times: Matters are come to a fine Passè, they cry, when the *Kings Life* is to be preserv'd by those that would take the *Crown off* on's head; and the *Protestant Religion* by the *Protestant Enemies* of the *Church of England*. But now ye have told me wherein they did Well and Ill, let me hear in the Next place what they should have done if You had been their Adviser.

Citt. They should have *Perpetrated* the *Apprehensions of Popery* by Good *Husbandry* and *Mintage*; without running the whole Party down at a Heat, till there was hardly a Papist left in a Country for a man to throw his Cap at.

Bum. Why That's the thing, man; They have destroy'd the *Church*

to that degree that we are e'en ready to Eat up one another.

Poachers have de-stroy'd the Game.
Citt. Ay, ay; So many Poachers, they have spoyl'd all: We should have kept a stock of Priests and Jesuits in Reserve, and playd'um off now and then, one after another at Leisure. This would have entertain'd the Multitude well enough; and kept the Humour in a Ferment, and Disposition for greater matters.

Bum. *Very Right, Citt; We should have Hang'd to day as we may Hang to morrow; for an Execution is an Execution; if it be but of One, as well as of Twenty.*

Much Blood turns Rage into Pitty.
Citt. Yes, and we see besides, that much Blond, and Numerous Executions turn the Holy Rage of a People many times into a Foolish, and Degenerate Pitty: over and above, that at the Other Thrifty rate, we could never have wanted matter to work upon.

Rash Enformers scanda-lize better Evidence.
Bum. There's hardly any thing, Citt; that has done us more Mischief, then the Accusing of This Lord, That Commoner; This Bishop, That Alderman; This Citizen, That Country-Gentleman; for Popishly-Affected; when the whole world knows 'um to be Church-of England-Protestants. One crys' tis Spite to the Person, Another will have it to be Malice to the Government; a Third calls the Enformers a Company of Rogues, that Care not what they say, and brings a Scandall upon better Evidence, Nay and who knows at last, but these pittyfull Fellows may be set on by the Fapists, to disparage the Plot?

Citt. Not unlikely Bumkin; For there's nothing makes men more Secure, and Carelesse, in the Case of Reall Dangers, then the Frequent Trifling of them with False Alarms. But yet let me tell ye, as to the Other point; that it is not Simply the Charging of men, (according to your Instances) for Popishly-affected, but the Charging of them Unreasonably, that does us the great Mischief. For our work will never go on without Popery; and rather Want Papists, we must Create them. But This is not a Project to be perfected at a Heat.

Bum. And we are not in Condition, Citt; to wait the doing of it by Degrees. What becomes of us Now Then?

Citt. Oh, set your heart at ease for That, Bumkin. we have Twenty Irons in the Fire; and if those fail, we'll have twenty Fires more, and Twenty times as many Irons again in every Fire. We should have gone on, fair and softly, in the very steps of our Predecessors: But if men will leave the plain Road, and

and be trying Experiments, upon their Own Heads, over *Hedge* ~~More hasle~~
and Ditch, to finde out a nearer way to their Journeys End; then speed.
 who can help it, if they break a Leg or an Arm by the way,
 and so fall short at last?

Bum. *Why then 'tis but so much time lost, and going back into
 the Road again.*

Citt. Just as if when a man has shewed himself and Frighted
 up the *Fowl*, you should send him back again to his *Stalking-
 horse* to make his *Shoot*. But as it is, however, we must make
 the best of a Bad Game, and take our measures as we see Oc-
 casion.

Bum. *Aishow, take our Measures, I prethee?*

Citt. As thus *Bumkin*. We must shape our Course, according to the Circumstances before us, with a respect to the *Power*, <sup>Rules of Po-
 licy vary with</sup> and *Interest of Parties*, *Change of Counsels*, and to the *State*, the ^{the matters} *Humour*, and the *Instruments of Government*: So that what's *Be-
 neficial to day*, may be *Dangerous to tomorrow*, and perhaps *Profi-
 table again the Next*. <sup>they are to
 work upon.</sup>

Bum. *But how shall the Common People judge of these Nicer-
 ties?*

Citt. Why they are not to *Judge* at all ye *Fool*; but to be me-
 nag'd; with *Invisible Wires* like *Puppets*; and not to know either
 the *Why*, or the *What*, of things, but to *do* as they are *bid*.

Bum. *I have been expecting a goodwhile that ye should say some-
 thing concerning Swearing.*

Citt. Why so I *Have*, and so I *Will*. But I'll first give ye the
 whole *Scheme* of the business in short. The *Government* can ne-
 ver be *Undermin'd*, but by a *Confederacy*; there can be no *Con-
 federacy* without an *Oath*: Nor any thought of a *Popular Oath*,
 without a *Colour* of some *Authority* to *Couenant* it; Nor any
Colourable Authority, but in a *Well-Affected House of Commons*:
 and that *Qualification* depends wholly upon a Right Choice of
 the *Members*, as that *Choice* again depends upon the *good Incl-
 nation* of those that *Chuse* them.

Bum. *So that the Good-Will of the People is the Key of the
 Work; and we have gain'd that point already.*

Citt. We HAD gain'd it *Bumkin*, but they fall off most con-
 foundedly. The next step, is a *Well-principled House of Commons*. <sup>Practices in
 Elections.</sup> (and the *Rest* follows in *Course*.) How this will prove I know
 not; but the Nation has been warn'd sufficiently against your
Ecclesi-

Ecclesiastical Officers, Prelatical Men, Courtiers, Petitioners, Debauchees, and the like.

Bum. Nay, we made the veriest Rogues of 'um, in the Countrys too : As Papists, Atheists, and the Devil and all. And yet, let me tell ye, the Court, and Country-party carry'd it in many places in spite of the Hearts of us ; but that's no fault of Ours, you'll say. Hold a little, Did not you tell me t'other day that we should bring our Petitions about again ?

Citt. Yes, I did, but the Committee has taken up Other Resolutions since ; for it made such a Noise ye see, that people were taken Notice of, and undone by't. This phansy of *Proroguing*, and *Dissolving*, has dasht all.

Bum. So that Petitioning is quite out of Doors then.

Citt. No, not so neither, *Bumpkin* ; but we must look hereafter to the *Timing* and to the *Matter* of our Petitions. Our *Cock-brain'd Linnen-Drapcr* there made a Filthy stir ; I would his Tongue had been in a Cleft-stick.

Bum. Well ; but there are *Swinging Petitions afoot* yet, for all This.

Citt. Nay we may live to see some of the Lords *Spirituall* and *Temporall* upon their *Mary-bones* yet, before we have done with 'um. But not a word of This, till we see how the Parliament's in Tune for't.

Bum. And That's but Reason, Citt ; for fear We should be for One thing, and They for Another.

The Wisdom of the Long Parliament. Citt. Wherefore 'twas wisely done of the *Long Parliament*, to have a *Private Cabal* of their *Own* : For so long as they drew the Petitions *Themselves*, the *House*, and the *Petitioners* would be sure to agree upon the Matter.

Bum. So much for the *Timing*, and the *Matter of Petitions*. But when shall we come to the point of *Swearing*, Citt ?

Citt. I'le lead ye to't in a Trice ; First we *Petition*, for one thing after another, till we come at last to be *Deny'd* ; The next advance is to *Associate*, and Then, to *Swear*.

Bum. Well ! but This must be under the *Banner* of the Peoples Representative.

Citt. No doubt on't ; and That's the Easiest thing in the World to compass, if we can but, First, get a *Right House of Commons* ; and then, Liberty for them to Sitt till all Grievances be Redrest : which was the very end of putting in a *Clause* for't, in the *Late Petition* ?

Bum.

Bum. If we could bring it to That once, we should be just in the Old Track again. But what kind of Oath must it be at last?

Citt. It must be an *Oath* made up of *Ambiguities*, and *Holy The Composition of a Words*; not a half-penny matter for the *Sense* on't; for you must know, that tho' it looks like an *Oath of Religion*, on the *One Popular side*, 'tis an *Oath of Allegiance*, on the *Other*; and a *Disclaimer of the King's*, in *Submission to the Sovereignty of the Commons*.

Bum. There's no great Question to be made of the Effect of such an *Oath*, and such a *Conjunction*, as is here suppos'd; but how shall we come at it I pre'thee?

Citt. Time, and *Patience* Overcome all things, *Bumpkin*. We have *Friends*, *Brains*, *Mony*, and the grace of making the best of our *Opportunities*. One man is wrought upon by *Ambition*; Another by *Avarice*; a Third by *Revenge*; and we have our ways of *Access* to all *Humours*, and *Persons*. How many *Favourites* do we read of, that for fear of *Impeachments*, have *Sacrific'd* their *Masters*, to save their own skins. For *Princes* themselves are not without their *Tractable*, and *Easy Seasons*, of being *Pervail'd* upon.

Bum. From what you have here deliver'd, I draw This Generall Conclusion; that Change of Accidents must of Necessity produce Change of Methods, and Resolutions: (Provided allways, that there be still maintain'd a Tendency, tho' by Several ways, to the Same End) and that, in all Cases, the Oath is the Sanction of the Confederacy.

Citt. You have it Right thus farr, *Bumpkin*; and you see what *Power* an *Oath* has as well upon the *Bodies*, as the *Minds* of men; even to the blowing up of the *Soundest Foundations*, and to the drawing *Order* afterward out of That *Confusion*. You see, in short, the *Effects* of it in a *Politicall* way; and the *Ordinary Means* of gaining it. You would not think now, what an *Advantage* He has above Other People, in the *Common Affairs* and *Bus'nesse* of the world, (even betwixt Man and Man) that has been train'd up in This School of *Popular Confederacies*, and *Contracts*.

Bum. Nay, Practice, and Experience are Mighty Helps, beyond all peradventure: But yet I have seen some People go a great way in Swearing, by the meer strength of Nature.

Citt. Yes, yes; for a *Down-right Dunstable, Thorough-pac'd way of Swearing*; a *Ready Tongue*, with a *good Memory*; and a Competent

Competent stock of Assurance will do very Pretty things.

Bum. Why I had a Friend to'ther day that was at a Losse for Release ; he made no more adoe, but away into Alsatia, where he told his Story in the Hearing of two Competent Witnesses ; and whip Sir Jethro they had him in a Twinkling, and so brought him off with Honour.

Cit. This Old Fashion'd way did well enough in Strafford's days and Laud's : But we are now Infinitely Refin'd. And yet I cannot but allow that a Happy Genius may do a great deal that way ; but when you come to Casuisticall Points that require Reading, Conference, and Invention ; what will become of your Thorough-pac'd Alsatia-man, do ye think, with his Naturall Talent ?

Why thou art in the Altitudes, Citt ; a Casuisticall Oath say'st ? What is the knack of That same Casuisticall Oath, I prethee ?

A Casuistical Oath.

Citt. A Casuisticall Oath, Bumpkin ; is an Oath with a Nicety in it : which Nicety may be solv'd Two ways ; either by bringing the Oath to the Conscience, or the Conscience to the Oath. As for Example ; The Covenant was a Casuisticall Oath, wherein the Words were First brought to the Conscience, and then the Conscience to the Intent.

Cases of Conscience.

Bum. Let me put some Cases to ye, suppose a Man sworn out of his Right by One False Oath : Whether or no may a Body swear him into't again by Another ?

Citt. Without dispute you may : (See the Holy Commonwealth) For it becomes an Oath of Providence, when it is apply'd to the maintenance, and support of Truth, and Justice. And this holds too in swearing against the Enemies of the Gospel ; when the Excellency of the End a tones for the Iniquity of the Means. Or at worst, 'tis but venturing to become a Cast-away (after a Scripture Example) for a General Good.

The Saints shew a Text for all they do.

Bum. Ay, that's a faire way Citt, for a man to shew a Text for all he does. As how should the Saints have warranted their Violence against the Late King, and his Loyal Nobility ; if it had not been for that Text in their favour, they shall binde their Kings in Chains and their Nobles in Links of Iron.

Citt. Or let us imagine that a man has a Wife and Children, and not a bit of bread to put into their Heads : what do you think of a False Oath in such a Case, for a Livelyhood ?

Bum. Nothing Plainer, for he's worse then an Infidel that does not provide for his Family.

Citt.

Citt. But then here's *Another Subtlety* for ye: *One man swears A Nice Point, what he thinks, and it proves False: Another swears what he does Not think, and it proves True.* As thus, I see a Person walking in his Formalities, and swear, *there goes such a Doctor*; and it proves to be a *Baboon*; I see somebody in the *Chair*, and take him for a *man of Quality*, and he proves to be a *Knight of the Post*.

Bum. *This is only swearing to the best of a mans knowledge.*

Citt. But what if I should swear that Gentleman in the *Gown*, to be a *Baboon*, and the other resemblance of a man of *Quality*, to be a *Knight of the Post*: And yet, without my believing either the One or the Other, they prove to be such, How goes That point.

Bum. *Such an Averment (I conceive) is to be taken rather for an Inspiration, then an Oath.*

Citt. Now there's *Another way of swearing too*: And that is, *Swearing with a Salvo, or Reserve*; which the *Doctors of the Separation* a *Salvo*, have in great Perfection (the *Jesuits* call it a *Mental Reservation*) as the *King's JUST Priviledges* :— *According to the BEST-REFORMED Churches* :— *As far as LAW-FULLY I may*—and the like.

Bum. *What doye think of Him that parting from a good Fellow Vulgar shifts: with a Pot at's Head, made Affidavit in Court (to excuse his Non-appearing) that he left him in such a Condition that he believ'd he could not live a Quarter of an hour in't?*

Citt. Ay, ay, and the guiding of a *Dead mans hand* to the signing of a *Deed*, and then swearing to the *Hand*, these are Vulgar shifts.

Bum. *But pray'e what's the meaning of that Text that says, swear not at all? For we must live up to our Rule.*

Citt. If we had not *Other Texts to Justify swearing*, we must have understood it according to the *Letter*. This is only meant ^{Against swearing} of *Profane, Customary, Vain, and Inconsiderate Swearing*, without ^{ing without Profit.} either *Provocation*, or *Profit*. And it is better certainly, for a man to *make his Fortune by One Pertinent Oath*, securing his *Future State*, by a matter of twenty pound a year, to a *Lecture*, when he dyes; then to go to the *Devil*, out at the *Elbows*, for a *Million of Idle ones*.

Bum. *But what did ye mean, e'en now by Conference, and Intervention about swearing?*

Of Conference is nothing in the World but putting of your
conference and In- Fiddles in Tunè : And Invention helps every man in the Gracing
vention in
of his Part. But then there's the *Invention WHAT*, and the
Invention HOW ; the *Invention of the Matter*, and the *Inven-*
tion of the Manner? 'Tis enough, as to the *Matter*, that it be
fitted to the stress of the *Question*: But the Regulating of the
Manner requires great Skill, Care, and Judgement. There's
nothing that more recommends an *Evidence*, either to the
Bench, or *Jury*, then *Modesty of Behaviour*, (even to the degrees
of *Bastfulness*) *Mildness of Speech*; a seeming *Scruple* of being
Positive, where the point is nothing to the *Purpose*: But a Dis-
covery of *Passion*, *Fiercenesse*, and *Prepossession* in a Cause, spoils
all, and makes the *Testimony* look like *Malice*, or *Revenge*.

Bum. I'm instructed thus far. But where's the Advantage all this
while, that an Old Covenanter has of a Novice, as you were saying
e'en now?

The advan-
tage an old
Covenanter
has of a No-
vice...

Citt. Oh, they are *Many*, and *Great*. First, he has gotten the
Command of his *Conscience*, and brought it to *Stop*, and *Turn*, at
pleasure. Secondly, He's true to his *Marque*, spring him what
Game ye will, he *Flys it Home*. Thirdly, he has the *Digestion* of
an *Estrich*; for after the *Swallowing* of the *Crown*, and the *Mi-*
tre, there's nothing rises in his *Stomach*. Fourthly, there's no
fear of him, for *Snivelling*, or *Repenting*, and telling of *Tales* ;
for he's above the Common Fooleries of *Counsel*, *Argument*, or
Remorse.

Bum. Nay, 'tis with our Consciences as with our Jades ; a
Phansy, or a Wind-mill, puts them out of their Wits, till they're
us'd to't. And there's no fear of his Flinching neither, I le grantye :
For a Conscience that has stood firm under the Ruine of Three
Kingdoms, will never Boggle sure in the *Cafe* of Single Persons.
And yet I find many of our Old Stagers come about too. How shall I
distinguish now which of them are Sound, and which Rotten at
Heart?

Citt. There were *Some*, ye must know, that swore either in
Simplicity, or to save a *Stake*: And *Others*, in *Design*. Now those
that were *Noos'd Before*, may be *hamper'd Again*; and those
that comply'd for *Advantage*, *Then*, will do so *Still*. And for
the *Designers*, they may be known by the favour they shew to
their *Old Principles*, and *Friends*; which is an *Infallible sign* of
the *Old Leaven* in them *still*.

Bum...

Bum. *I'm of thy Opinion, Citt; and that they'll do us the Service still, of Honourable spies in an Enemies Quarter.*

Citt. But what do we talk of *True*, and *False*; which, in this Fallible world, is little more then Matter of *Opinion*? A *True Oath, Out-Sworn*, passes for a *False* one; and a *False Oath*, not detected passes for a *True* one: So that the *Scandall* of the *One*, and the *Reputation* of the *Other* is a thing of *Meer Chance*. Nay, in the practice of the World, 'tis rather the *Folly*, then the *Crime* of the *Falshood* that marques a man for a *Rascall*: For why should *Perjury* be more *Veniall* in *One Case*, then 'tis in *Another*? *Dam-me, Sirrah*, (says a *Huff* to his *Laquay*) if *I don't beat your Brains out*; and yet he does not so much as *Touch him*. A young Fellow says a thousand times more to his *Mistresse*, or to his *Creditour*, and makes not one word of it *good*. A *Bully* will do as much to an Unbelieving *Taylor* for a *Suit of Clothes*, tho' he never intends to pay him. And yet here's no Talk of *Inditements, Pillories, or Loss of Lugs* in the *Case*.

Bum. *The Reafon holds, I must Confess; tho' the Instances do not perfectly Agree: For the One is an Oath Originally False in the Matter of it; and the Other is an Oath, made False by a Subsequent breach of it.*

Citt. Well, but all is *For-swear*ing still. And why a *Perjury* in *Choler, in Love*; for a *Poultry Sum of Mony*, or a pair of pitiful *Trowzes*, should passe only as words of Course, and yet so much Load he laid upon a *stretch* for the *Relief of a Neceſſitous Family*, the *gaining of an Estate*, the *Preserving of Religion*; and perhaps the *Conversion of a Kingdome*: This is a thing, I say, that I do not Comprehend.

Bum. *This is the Law; the Law, Citt; the damn'd Law! that's the ruine of us all. And what is this Law at last?*

Citt. It is just throwing up of *Cross or Pile* in a *Vote*. We took *Croſſe*, and it happen'd to be *Pile*; and so we *lost* it. In short, and in *Earnest*, we are guilty of Breach of Faith in the most Solemn duties of our Christian Profession.

Bum. *Then haſt spoken more for the Power, the Mystery, and the Benefits of Swearing, then the whole Assembly of Divines, the blessed Synod Themselves. I preſhee try thy ſkill, now, upon the Faculty of LYING; which as it Naturally goes before the Other, ſo I think it ſhould have preceded too in the Order of place.*

Citt. So it does, and it ſhould have ſo preceded; but that ſwearing

True & false
only matter
of opinion.

Swearing and Lying comes better off the Tongue, methinks, then Lying and Swearing.

Bum. This Lying is but a Course word ; the precise folk in the Country call it Fibbing ; but That will not do so Well neither : For Fibbing and Lying, differ just as Tripping, and Stumbling, or in some sense, as Jest and Earnest. So that I find it must be Lying at last.

The Laudable Faculty of LYING.

Lyes Tacit
and Expresse,

Citt. To handle the point Methodically, Bumpkin, there are Lyes, Tacit, and Expresse. Tacit, as by Looks, Signs, Actions, Gestures, Inarticulate Tones : Expresse, as Words at Length ; and those are Lyes either of Creation, Composition, Subtraction, Amplification, or Addition : I might carry it farther to Lyes Ecclesiasticall, and Civill ; but I'm loth to spin the Thrid too Fine.

Bum. These are High points, Citt ; how shall a man tell a Lye I prethee, without Opening his Mouth ?

Citt. Why ? didst thou never hear of the Language of the Fingers ? But the Question is here upon Hinting One thing, and Meaning Another ; and Especially in Politiques, and Religion, in order to a Thorough Reformation.

A Thorough
Reformation.

Bum. I have heard a world of Talk of that same Thorough Reformation ; all our Meetings ring on't ; and there's such a deal of Clutter about the Babylonish Garment ; the not leaving of a Hoof behind ; Root and Branch, and the Like : But I could never reach the bottom on't yet.

A Partial and
a Thorough
Reformation.

Citt. Take notice then that there is a Simple, or Partiall Reformation, and there is a Thorough Reformation ; the First, in the Language of the Reformers, is only Pruning of some Exorbitancies in Church and State ; As the Regulating of the Kings Courts, paring the Nails of the Prerogative ; the Lopping off here and there a Rotten Lord, or a Popish Bishop ; the Removall of an Evill Counsellor, the purging of a Disaffected House of Commons, or so : The Other leaves no King, no Lord, no Bishop, no House of Commons at all ; and briefly, it signifies the turning of a Monarchy into a Common-wealth, an Episcopacy into a Presbytery, and our Great Charter into our Will and Pleasure. In One word ; it is Dismounting of our Superiors, and getting our selves into the Saddle.

The End of
this Reforma-
tioa.

Bum.

Bum. Well, but *This must be done by degrees.*

Citt. Ay marry must it, *Bumpkin*; and many a good morrow too, before we come to the point. There must be *Petition* upon *Petition*; *Remonstrances*; *Grievances*; *Popery*; *Tender Consciences*; *Fastings*; *Seeking of the Lord, Religion, Liberty, and Protestations*, without End.

Bum. Yes, yes, ye told me somewhat of this before, but it lies in a little compass; We must Get what we can by Begging, and then Take the Rest.

Citt. But now let me shew ye in *General*, how this is to be done. Whatsoever *lessens* the *Government*, and *Exalts* the *Dis-senters* in the Eyes of the People, we are to consider as a proper *Medium* toward a *Thorough-Reformation*; and this must be done by *Hook* or by *Crook*; but provided the thing be *done*, no matter how.

Bum. But however Citt, we had better do't upon the Square, as far as the Matter will bear it, and make out the Rest by Fibbing.

Citt. That's a thing of Course *Bumkin*, to uncover the *Naked-ness* of the *Government*, and rip up the *Errours*, and *Distempers* of *Church* and *State*. Why we have a *Committee* for the *Registering* of *Male-Administrations*; we have our *Spyes* up and down from the *Bed-Chamber* to the *Meal-tub*: There's not a *Tennis-Court*, not a *Bawdy-House*, not an *Eating*, or *Drinking-house* about the Town that *scapes us*; not a *Glass*, not a *Word*, not a *Frolick*, in any Considerable Family but we have it upon *Record*; and we have those that will make it all good too upon *Oath*.

Bum. And this goes a great way, let me tell ye, Citt. for the People never consider that Rulers are Flesh and Blood, as well as Other men: and if any thing goes amiss, they think there's no setting it Right again, without taking the whole Frame to Pieces.

Citt. True *Bumkin*, and that's the thing that must do our Work; but then if *Truth*, and matter of *Fact* will not hold out, we must have Recourse to *Invention*. And now I come to my Text. You remember the two *Topiques* I gave ye, of *lessening* the *Government*, and *Advancing* our selves.

Bum. Yes, yes, but a *Government* may be *Lessen'd* several ways. Several ways *Lessen'd* in *Authority*, *Lessen'd* in *Power*, *Lessen'd* in *Reputation* of *lessening* on; that is to say, in the *Esteem*. and *Affections* of the People, *etc.* *Authori* *g*. *ther* by *Hatred*, or *Contempt*.

Citt. Very well, and so have we our several ways of making our

our selves *Popular* : All which must be done by Emproving Opportunities before us, toward these two Ends.

The language
of Nature
above that of
Compact.

A Lye without a word
speaking.

Bum. But prethee tell me what Advantage can we make of Signs, or how shall a man tell a Fib, without a word speaking.

Citt. Why dost not thou know (*Bumkin*,) that the Language of Nature is infinitely more Powerfull, and Significant, then that of Compact ? 'Tis Impossible to put the force of *Looks*, *Grones*, *Actions*, and *Gestures* into *Words*, Is it not a *Lye* to *look* as if we *pray'd*, and yet *Curse* in our *Hearts* ; Or under Colour of a *Charity*, to put a *shilling* into the *Bason*, and take *half a Crown* out ? *Lord turn the Kings Heart* : (says the man above) which draws so sorrowful a Countenance after it, from one end of the Tabernacle to the Other, that you'd swear we were either falling into the *leventh Persecution*, or that the *Pope* were already on this side *High-gate*.

Bum. 'Tis a strange thing Citt, the *Agreement* that we finde in many things, betwixi Reasonable Creatures, and brute Animals, One Grone runs quite thorough the *Meeting*, just as One Note, sets a whole pack of Beagles a *yelling*.

Citt. This way of *Juggling*, and *Dissembling* by *Signs* is certainly very *Artificial*, and of *Incredible Effect* ; but a man may better *understand*, then *express* it : And *Our People* are the most dextrous of all men living at that way of *Addres*.

Of Fibbing in words at length. Bum. But what say you now to the busyness of *Lying*, or *Fibbing*, in words at length ? Pray'e take your Heads in Order, and read upon them : And let me see some Instances how to apply them to the purposes of drawing the *Affections* of the *People* from the *Government*, to our selves.

Citt. There is, First, a *Lye* or (let it be rather) a *Figment* of *Creation*, which Imports the raising of *Something* out of *Nothing*, and is a Figure not to be employ'd, but with Infinite Caution.

Bum. Prethee go on Citt, (for my Brain Clarifies strangely up-on't) and make me understand where I may make use of it, and where not.

A Lye, or Fig-
ment of Cre-
ation. Citt. It may be usefull, where the *present Belief* of a thing may be of greater *Benefit*, and *Service*, then the *Future Discove-
ry* of it, can be a *Detriment* : As the *Figment* of the *Late Kings* being *Confederate* with the *Irish Rebels*; the *Cavaliers* cruelty at *Branford*, &c. Now though these Impostures had no *Foundati-
on* at all, they serv'd the *present turn* yet, for the moving of the

the City, and the drawing of men together upon that Occasion ; and when the Truth came afterwards to Light, the Forgery was only taken notice of as a Cheat, and that was all.

Bum. *Ay, and I have hear'd of the Fobb'd Letters, and the Plague-plasters, and the Tricks they had in those days, still as One Plot cool'd, for the Bolting of Another. These Devices stood 'um in great stead ; and we have seen something on't of Late, in the Rumours of the Kings raising an Army to aw the City, and the Parliament ; and the Forty Thousand French upon the Isle of Purbeck. These Stories let me assure ye Citt, keep the Humour stirring.*

Citt. But what do ye think of the Invention of the Protestant Martyrs Domestique ? Where he tells ye of one of his Royal Highnesses Servants at Edinburgh, that was worse then Malcuf's'd, for he had both his Ears cut off ; and then of the throwing Stones at the Windows of his Oratory ?

Bum. Why Citt, was this a Lye (as thou calst it) of Creation then ?

Citt. Without the least Colour for't in the World. Now The Protestant Martyr is not the Fiction, but the Imprudence of it, that vexes me : For as to the Former, it is certain that the Duke was treated both in himself, and in his Train, with the Highest Instances of Welcome and Respect imaginable : And then for the Other, the Scots were so far from disowning the Office of the Church, that a great many of the Nobility, and Persons of Quality have taken up the Use of it in their Own Families. Now for Him to impose this Fiction upon the world, without any pressing Necessity, and to no purpose at all, when he might be sure of a Contradiction by the next Post ; This I say was a great slip of a wise man.

Bum. Come, come, Citt. The good man is not so much to be blam'd neither ; for his Intention was to render the Duke Low in the Opinion of the People, and to discredit the Common-Prayer. Pray'e call to minde the account he gave of the famous Motion in the City, for the doubling of their Guards, and then set the One against the Other.

Citt. No, no, Bumpkin ; This is not to reflect upon Him ; but only to shew thee how to apply this Figure. There is another, and a more Profitable Fiction, in regard that it is hard to be detected, as being grounded upon Thought and Intention ; as the Late Kings Designe of setting up Arbitrary Power and Papal proof. Intention not liable to proof.

ry; his purpose of coming into *London* one night with his *Pa-
pists*, and *Cavaliers*, to *burn, kill, and ravish* all before him. Now
This was an Invention of great Force; For though in my Con-
science his Majesty never intended it, yet the story past for cur-
rent with the Multitude; only by the Vigilance of some active
and zealous Patriots it was prevented. These *Figments* you
may apply to the Head of *Lessening the Credit of the Govern-
ment.*

Bum. *And in some degree, I hope, of advancing our selves; for such a deliverance works Both ways.*

Citt. Oh, greatly, *Bumpkin*; For as the People were possesst
One way *against the King*, for Designing upon their *Liberties, Properties, and Religion*; so were they as much perswaded on the
Other hand, in favour of those that put themselves in the *gap*,
to withstand That Oppression: whereas by the sequel it ap-
pear'd, that the *Kings Designe* was only to *defend the Govern-
ment, and the Others, to Invade it.*

Bum. *We have run much of late upon This Vein of Intention, and it has done notably well with us too; for we have shook the very Foundations of the Government with it.*

Citt. O, *Bumpkin*, thou dost not know the Charm of those
The Force of Four Syllables, *Intention*; the irresistible power and virtue of
the word *Af-
fected*: that little word, *AFFECTED*: *Popishly-Affected, Tyrannically-
Affected*; This was it that blew up three Kingdoms but the
Other day; *Faux's Powder* under the *Parliament-House* was
nothing to't. We have no *Windows* into our *Breasts*, and there's
no *proving or disproving* of a *Thought*; only to those *Goblins, Ears, and Jealousies*, every thing they look upon appears *Double*,
even to the *discovery* of things that have no *Being*.

Bum. *Stay a little: May not a man suppose a Third Contrivance now, as *Groundlesse* as any of the rest? 'Tis but laying it remote enough, and the thing's *Forgotten* before ever the *Truth* can come to be Known.*

Citt. This is very well hinted, *Bumpkin*, and we have found
it a very *Commodious Expedient*, even in This very *Juncture*.
How many *Bruits* have been rais'd concerning *Leagues, and Intelligences Abroad, Designes, and Intrigues at Home*; that for a
Moneth or Six weeks it may be, have set the People a madding
from one end o'th *Town* to the *Other*; and at last not
one syllable *True*, but all past over as if no such thing had
ever

ever been. Take me aright, Bumkin; I do not speak This as condemning the Practice, but to set forth the Effect of this way of Fibbing.

Bum. That's understood Citt; for 'tis not our part to Examine No matter by the Means, whether they be Good, or Bad; but to pursue the End, ^{what means so} and bring That about, by any means whatever. But what do ye say ^{we gain the} End, ^{now to the Lye of Composition, as you call it?}

Citt. It is a Figment, Citt. that's made up of Truth, and Composition. Falshood: but so enterwoven with Colours, and Disguises, that 'tis hard to say which is which.

Bum. As if ye should put Rats-bane into a mess of Porridge: 'tis Porridge still, though it be Poyson.

Citt. Very well Alluded Bumkin, and the Truth, or the Porridg, is only (as the Doctors call it) the Vehicle to convey the Poyson. The Art, and Mystery of this Fib lies in gaining credit to the Fiction, by acknowledging those Notorious Truths that cannot be Conceal'd.

Bum. Ay ay man, for that's but telling what every body knows. As for the purpose. The Presbyterians took up Arms 'tis true, but alas! They never meant any hurt to his Majesty: and yet they took his Royal Authority to themselves, and seiz'd his Shipping, his Forts, and his Revenue.

Citt. Ay but for that Bumkin, they say learnedly that the King was in the Two Houses, when Charles Stuart was in the Head of an Army.

Bum. But they say again, that they never meant any hurt to his Person neither; and yet they Revil'd him, and shot at him.

Citt. The Arch-Bishop of St. Andrews was Kill'd, but then he was an Ill, Harsh Man, they say: 'twas done in Revenge, and no Act of the Kirk-Party: We were mightily divided about the Scotch Rising. At first, there was no more in't, then a Tumultuary Rabble that were got together to deliver themselves from an Illegal Oppression: And this past for current, till it was found to be a form'd Rebellion, and that the Covenant was the Foundation of it.

Bum. The Doctrine's this. Not to Own any thing more then needs must, and to palliate what's amiss the best we can. And so procced I pray'e to the point of Substraction.

Citt. The Rule of Swearing, Bumkin, that is to say, the Truth, A Lye of Sub. the whole Truth, and nothing but the Truth, does not hold in Ly- straction.

ing ; so that in this Case of *Subtraction*, we tell the *Truth*, but not the whole *Truth*.

Bum. Our Common Intelligences are singularly good at this Figure : for they tell ye just as much of the Story as serves their turn, and no more.

The artificial Improvement of Substra-
tion.

Citt. They do so. Oh they are very well instructed. As in the Story of the Officer that broke a fellows head, as they were going to Brantford to chuse Parliament Men : He tells ye of the Headbroken, but not a word of the Provocation ; as the disordering of his men in their March, and their bauling out, no Courtiers, no Pensioners, no Whitehallmen.

Bum. That's a Plaguy way though Citt, and so for Satterthwait, about firing De la Noys House ! He had the clearest proofs in the World of his Innocence ; the Acquittal of the Court, and the Wench put to Death that accused him. But Honest Benjamin waves that Point, and tells ye only that ever since the Maids Condemnation she continues firm, in what she first asserted, as to her being hir'd to Commit that horrid Fact.

Citt. These things are of infinite use Bumkin, and if ye mark it, there passes not a week without scandalous Reflexions upon some of the Guards, to make the people sick of 'um. And 'tis very good Policy this ; for if they were out the way, our busines were done.

Papers the true Fireballs.

Bum. These Papers are the true Fireballs, Forty-times beyond the Compositions of Powder, and Aquavitæ.

Citt. They are so Bumkin. There's no need of Paking them into Hay-Lofts with Long Poles ; Untiling of Houses, Breaking of Windows, Creeping into Cellars, &c. 'Tis but one Tugg at the Press, here in London, and in Eight and Forty hours ye shall see the whole Kingdom in a Flame. And let me tell ye, this Fibb of Substraction does a great deal towards it.

Bum. And so it does in the Report these Pamphlets give ye upon all Tryalls, where a Popish Cur has the good luck to come off. Don't ye see how they whip the Bench, and the Jury about the Pig-Market ? Sir Thomas Gascoine was return'd Not Guilty : but it was by a Jury of his Countrymen. And so ye are told the Charge, with a very slender or no Account at all of the Defence..

Citt. Why this is by the Virtue of Substraction : it is a kind of a Negative Lye, the Concealing any Substantial part of the Truth. They talk as if there were a Designe afoot for the Supressing of

of these Intelligences: and by my Soul, I believe it would be the Undoing of the Cause.

Bum. Why they Govern the Land man, Do they not make and Dissolve what Alliances they please. Arraign Judges; Condemn Innocents? Put out, and put In, what Privy Counsellors they think fit? Place and Displace Secretaries of State? Publish the Privacies of the Cabinet? And in all Cases, tell the People what they are to trust to?

Citt. Right, and all this passes for *Gospel* in the *Country*, though the devil a word on't that's known at *White-Hall*. But then they have the Cruellest way of Nicking a man when they have a minde to't. Such a one has got such or such a Place at Court, though so and so: and to'ther must be Committed *Close Prisoner*, though the *Lords in the Tower* may have People come to them, and play at *Nine-Tins*.

Bum. Ay; And then let the Bravest things Imaginable be done by *Kissing goes* One man, either ye have the bare Abstract in General, of such a *by favour*, thing done, or nothing at all: But if Another man does but let a Fart upon a Fit of the Belly-ake, there's a *Thanksgiving* presently all over England and Wales, proclaim'd for his Recovery.

Citt. These are Great helps *Bumkin*, that we can *Raise* and *Depress* whom we please. Beside that the Multitude from these Liberties draw this Conclusion, either they would *Contradict* these things, if they could; Or *Hinder* them if they *Durft*. We'll go now to the *Figment of Addition*.

Bum. *As Substraction is the Truth, but not the Whole Truth, so Addition, I presume, is somewhat more then the Truth: But pray'e let me distinguish betwixt Composition, and Addition.*

Citt. The Former, is the *Blending* and *Confounding* of the *Figment of Truth*, with *Fictitious Matter*: The other is the *piecing out* of *Addition*, a *Truth*, with a *Falshood*, when the *bare Truth* would not do the Work. As thus, It is true, that the Army rays'd for some Attempt upon the *Netherlands*, in 1673: was drawn up on *Black-Heath*; But all the rest of the Story, for the *Advance of the French Government*, the *Promoting of the Irish Religion*; and the threatning of a *Storm* to fall upon *Lairdon*, is an *Additional Figment*. It is *True*, that there were *Fireworks* found in the *Savoy*, but the *Addition* is *false* of being *design'd* according to the *Story*.

Bum. What's the difference now betwixt *Addition*, and *Amplification*?

Citt.

24

Amplication. Citt. *Addition* is a *Supplement* of new *Fact*: *Amplification* is only an *Aggravation* of the *Matter in Question*. Or in short, the setting a flourish or a gloss upon the business. And it holds as well in the making of our *Adversaries Odious*, as our selves *Considerable*.

Bum. I have many times observed that *Gods Judgments, and Blessings* have been still either *Imputed to the Wickedness of the Episcopal Party, or ascribed to the Sanctity of the Non-Conformists*.

Citt. But if you will see a *Master-piece*. Reade the *Preamble to the Relation of the Kings Army at Branford*. And take this with you before hand, that there was no cruelty exercised at all, beyond the common effects of *Hot blood* upon so *Obstinate* a dispute.

A wonderfull
aggravation.

Unnatural, Inhumane, and strange Cruelties, send forth a Voice, and the Voice which they send forth is so loud, that it awakes even secure and sleepy Mankind, and stirs up their Bowels to an enflamed and united Indignation. The divided pieces of a Woman abused to death needed not the Eloquence or Voice of an Orator; they spake themselves, and they spake so loud, that they were heard by a whole Nation, and drew forth this Answer, there was no such deed done nor seen from the day that the Children of Israel came out of Egypt. Neither did they fetch only an Answer of Words, but of Deeds: All the Men of Israel gather d together as One Man; against the Authors and Abettors of that abominable wickedness.

It is a Lamentation, and to be taken up for a Lamentation, that in England such horrid Acts should be done, that yield forth this high crying & affrighting Voice:—No such thing hath been done since England came out of the Egypt of Rome, &c. Exact Collections, Pag. 758.

Better at
Oaths and
Fibbs than
Arguments.

Swearing and
Lying the best
Arguments.

Bum. *Why this Exclamation was as much as the whole Cause was worth.* Ah, Citt, if we were no better at Oaths and Fibbs, then we are at Arguments, we should e'er bring our Hoggis to a fair Market.

Citt. Alack for thee Bumkin, thou dost not know an Argument when thou seeft it. Why this knack of Swearing and Lying is our way of Arguing; and whoever carries the Cause, (let him carry it right or wrong) is the best Disputant. Prethee tell me; what would st thou think of any man that should go to convert the Chineſes in Welch, or talk Hebrew to a Laplander? 'Tis the same thing man, to talk Reason to the Rabble. 'Tis little less then *Popery ye Fool*; 'tis speaking in an unknown Tongue; what were all your Cavalier-Doctors, and Statesmen the better for

for their *Syllogismes*, their *Politiques*, and their *Cases of Conscience*; when the very Noyse of *TYRAN NY*, and *POPF RT* beat'um all out of the Field?

Bum. *Ney, I must confess*, Citt; that Our Case is to be decided by the Multitude; and That way must needs succeed best, that is most accomodate to the Humour and Capacity of the Umpires of the Controversy. But yet I could wish that thou had'st born up a little t'other day, to Trueman, upon the Points of Religion and Government.

Citt. Why you must know, Bump'yn, that there are Two ways of Reply upon Disputes of That Quality; the One is by *Reason*, (which sounds the same thing with the Apostles *Vain Philosophy*) and *Clamour*. and the Other is by *Clamour*: The Former is for your *Speculators*, or *Merlants*; and the Other is for men of *Zeal*, and *Bus' n' se*. But there's One has mawl'd him siace, to some purpose i' faith, I believe hee'l have little Joy of his *Disputations*.

Bum. Oh, I have heard of two or three that have had a *Fling* at Litt'e Pugg's a low, but I cann't for my Blood call his Name to mind; but I think 'twas Pugg; or th'reabouts.

Citt. By my Troth like enough; for one was telling me to'ther day, that the *Drill* in Bartlemew-Fair, with a *Leaguer-lipe* in's mouth, wasthe very *Picture* of him. But didst not thou see *Romes Hunting-match*?

Bum. Yes, yes; 'tis a Broad-side with a Wooden Cutt; They Another have put him in the Head there of the Popes Beagles, with a Pen in threwd Head; One Pat, and a Fire-ball in the Other. They call the whole Pack the Piece. Antichristian Crew: The Fellow has a wonddy Head-piece that Contriv'd it.

Citt. Ay but the t'other girds him Confoundedly; and then there's a *Letter* worse then That too. But this is all by way of Answer: If thou could'st but Recite his *Positions* now, you and I might bang it out, hand to fist, in *Mood*, and *Figure* (as they say.)

Bum. Nay let mee alone for a Reciter, if That wil do't. The Crown of *England* is allow'd on all hands to be *Imperiall*; and That I lay down for my First Position.

Citt. Why then y'are a *Crack-fart*; and a *Pensioner*. Now go Pug's *Lon-* on, without any Demur. *Gique.*

Bum. The King is *Unaccounta'le*, and not One of the *Three Estates*, as *Lame Giles* would have him.

Citt. Y'are a *Sawce-box*, and a *Yorkist*,

Bum.

Bum. I will maintain that *England* is not a *Mixt*, but only a *Qualifi'd Monarchy*.

Citt. Y'are an *Idle Fellow*, *Sirrah*; and I have seen ye at *Masse* at the *Protestant Coffee-house*.

Bum. *I say again*, that there is but the *Governing*, and the *Governed*; and that *They* are no longer the *Governed*, that *Govern*, nor the *& Dominion*. *Governing* that are *Governed*. *And in Little*, That *Subjection and Dominion are Inconsistent*, in *One and the same time*, and *subject*.

Citt. Y'are an *Idle, Impudent Fellow*; and I'le be hang'd if I don't catch ye in the *Sham-Plot*. What do ye think of *This* now? And tell me without *Complement*, if I have not run this *Puppy* up to the *Wall*.

Bum. *I cannot for my Life Citt, understand this way of Answering yet.*

Citt. Why prethee *Bumkin, calling of Names*, is speaking to the *People* in a *Language* that they do both *Understand*, and *Believe*.

Bum. *Oh, there's no question to be made on't*, a *man had better be suspected for a Spirit, then for a Papist*: *Nay if it were but Popishly-Affected, it would go hard with him*. *But what will ye say Citt, if I tell ye of a man that saw the devillish Letter ye spoke of?*

Citt. I have heard somewhat on't my self. But prethee let's confer Notes upon't. Is there not something in't, that he would have been *Fribling* with a *Printers Wife* once; and that he promis'd to bring off her *Husband* if she'd have done him the good *Office*? I had it from *Barefoot*, and yon same *Bacon-of-Government-man*, what a devill do ye call him? the *Cafe-Putter* at the *Swan in Fish-street*; he that swell'd so at the name of the *Duke of Yorke*; Pox on't, that I should forget him now; *Did ye never bear of the Thumb?* (as *Aristippus Says*.)

Bum. *Why Faith Citt, I have heard as much: But I have been told too by one of the Journey-men, that she was always a good Gamesome Wench, and that the Gentleman (being well bred) might perhaps offer her the Civility to Oblige her.*

Citt. I can say nothing to her *Gamesomeness*; but she was no *Blab*, I can assure ye; For though she was in *Court*, when her *Husband* was *Fin'd* and *Sentenc'd* upon *That Gentleman's Prosecution*, she made no words on't.

Bum. *That's well observ'd, Citt; For she should have told the Bench me-thinks; that if she would have done so and so, 't had never come to This.*

A Secret.

Some body help me out.

The Lady no blabb.

Citt.

Citt. Ay but Yonder's a *Broken Thrid-merchant Bumpkin*, (and he *Have a care* of the *Thrid Merchant*) had it from *his own Brother*) told a friend of mine, that *Truman* (when *Licensing* was in fashion) would never *License* any thing against the *Papists*; and that he took *mony* for *Licensing*; and layd a *Tax* upon *his Majestyes Liege-People*, (as *Pugg the Notarius* has it) without the *Consent* of their *Representatives* in *Parliament*.

Bum. *These are bloody things, Citt, and they resolve to scour him as bright as Silver, before they have done with him.*

Citt. Nay, if we don't make him either a *Papist*, or *Popishly-Affected* I'le dye for't: yes, or any man living, that has either *a good Estate, good Furniture in's house, Mony in his Pocket, or Brains in his Head.*

Bum. Well, *but to my knowledg, Citt, Truman does not value himself upon any of these Qualifications. But prethee let's leave this Noddy a little, and talk of something else, what dost think was the reason that our Parliaments have been put off so of Late?*

Citt. The very Question that I put t'other day my self; and 'twas *Matters of State.* answer'd Thus. That the *Nation* could not be *Happy*, but in the *Preservation of the Goverement*, as it is establisht by *Law*: for the *tearing of the Law to pieces*, must needs distract the *People*, when they have no *Rule to walk by*: That a great many worthy Persons were *disappoyned* in the *Elections*, by being *misrepresented* to the *People*: That by these *Practices*, diverse persons were *Obtruded* upon the *Nation*, of *remarkable Disaffections* both to *Church*, and *State*: And that therefore, I suppose, they might be put off, to the end that some *Other Distempers* might be *composed*, before their *Meeting*.

Bum. *Well! and what Return didst thou make him?*

Citt. I told him, he Smelt of the *Court*; and that he had a *Pope* *The old Tom* in's belly; and so I would have no more to do with him. *pique,*

Bum. *These People are grown Strangely bold of Late. But Perseverance is a Grace, Citt, that will carry us on, thorough Thick and Thin.*

Citt. Now thou talkst of a *Grace, Bumpkin*; there is not any *Arti-* *Several sorts on, or Profession, in Human Life, without its peculiar Graces.* *There of graces.* are the *Graces* of the *Tubb*, and of the *Pulpit*; the *Quack*, and the *Doctor*; Nay, the *Academy*, and the *Padd*. as the *Scorch-man* sayd of *Du Vall*, that was *Truss'd up for the High-way*. *By my Savile (Sir, Says*

Says he) It would have done your Heart good to have seen That Gentleman upon Action. One man becomes the Bench, another the Stage : And ye shall see One man Robb a Church with a better Grace than Another Erects an Hospital.

Bum. And then we call a Well-affected Brother, a Babe of Grace.

Citt. That's somewhat near the matter, Bumkin ; for the Grace that we have to do withall, is only a certain Gift of Impulse that disposes a man to the Exercise of his Trade, and Calling. As for Example ; what's a Pick-pocket the better for his Skill in Diving, if he has not the Grace to keep his hands in Ure ? But now for thy Perseverance thorough Thick and Thin ; there's more in That, perhaps, then thou art aware of ; for there's a difference betwixt Staring, and Stark mad.

Bum. I prethee be clear Citt, that we may understand one another.

Citt. The Dutch have a very good Proverb, Heaven helps the strongest, (they say) So long as Providence is on Our fide Bumkin, all's Well ; but I'm not for Running my head against Stone Walls.

Bum. But how far must we go then Citt, and whither Next ?

Citt. Take me for thy Guide Bumkin, and my Life for thine thou shalt never Miscarry. The game we have to play is a kinde of Trick-Track : (but what do I talk of Trick Track to a Bumkin) the great Nicety is to know when to go Off.

Bum. So that in some Cases I finde we may go off: But why must I swear so damnable against Flinching then ?

Citt. Because we are bound in Honour Bumkin, not to Flinch. But if the Cause it self Flinches, who can help it ?

Bum. What do ye think then of the Five Scottish Martyrs, who maintain'd it to the Death that the Killing of the Arch-Bishop was no Murther ; and the Rising, no Rebellion. And yet (as I take it) Their Cause had Flinch'd to some tune, when the whole Party was either Cut off, Routed or taken Prisoners.

Citt. As a friend, Bumkin, the world is made up of Fools, and Knaves, Some are to Act, and Others to Contrive ; the Fools are to keep up the Claim, and the Knaves, when time serves, are to take Possession.

Bum. Well, but what must become of Us in the Interim then ?

Citt.

Citt. The *Interim*, (as thou calst it) is a kind of *Inter-regnum* ; Absolution wherein we are *Absolv'd* (as it were) by a certain *Extraordinary* from Oaths *Dispensation* from all *Bonds*, *Civil*, and *Moral*, till we can get Upper- and Promisest again.

Bum. So that here are Two Providences, One upon the *Heel* of the Other. The One in turning all our Oaths, and Promises, in The Interval, into Nullities ; And the Other is an allowance of us to make the best of the First Opportunity.

Citt. That's well Collected : For all Oaths, and Promises are *Void*, when the thing promised ceases to be in our *Own Power* : And an Oath that was made in the *Flesh*, may be broken in the *Spirit*.

Bum. Deliver me ! Here's *Truman* just upon us. If he talks again stand to him Citt.

Citt. The Rogue has us in's Eye ; and there's no slipping into the Wood ; but let me alone with him.

Enter TRUMAN.

Tru. Well met Gentlemen. What ? you'r for a Mornings Draught at *Hamstead* (I suppose). I'le e'en back again and keep ye Company.

Citt. If you please Sir, 'tis a fine Walk.

Tru. So, and how go Squares since the crash we had yonder at —What do ye call the place ?

Citt. Oh, very well, there's a Book come out that proves a man *Tom* and *Dick* may talk of *Religion*, and *Government* as learnedly over a Dish of *Coffee*, as over a Pot of *Ale*. — There's a *Bobb Bunkin*, by the way of *Tom* and *Dick* — (aside.)

Tru. Look ye, Here's the Book. I ha' just read it over.

Bum. Pray let me see't a little. — Ay, here 'tis : I wonder in my heart A High-flight what the man means by putting **Strange**, and **Strangely**; of Wit, and **Strange** and **Stranger** again, in the 5th and 6th Pages here, in the great Black English Letter, so different from the rest of the Book.

Tru. Nothing in the world but a high-flight of Wit; as if a man that is in Trouble, should cry, *O this villainous, rascally Care!* Or tell a Glowering Cur that Fawns upon ye to your Face, and bawls at ye behinde your Back, *Oh! y'are Curtis, Sir.*

Bum. Well, but I'm with you once again. What do ye think of your University-Dul-man there, Pag. 12. with his, O Lord, make these Young Willows to grow up to be Old Oaks, that they may become. Timber, fit to Wanscote thy New Jerusalem.

Tru. Upon my Credit, this Dulman was a Presbyterian (For your Divines have, here and there, an University-man among them ! And it was another of the Same stamp, that told God Almighty in his Prayer; *Lord; if thou didst but know what our Friends suffer now in Ireland, &c.*

Citt. Pray'e let me have a word now. How will ye justify the calling to mind, relating, and Printing, (notwithstanding the Acts of Oblivion) all the Evils of our Late Rebellion? as we finde it charg'd. Pag. 22.

Tru. Nay, rather, Citt, how will You acquit your selves, either to God, or Man, for doing the same things over again; if it be so heinous for Other people to Remember them? As if a Pardon for One Rebellion, were an Authority for Another.

Citt. Pray'e let me read This Passage to ye H'ere, Pag. 28. *He that is not against us, is with us. And I never heard he* (speaking of L'Estrange) ever wrote against Catholiques; except it were a Protestant Catholique; (and that (he says) is a Solocism.) But he has pepper'd the Presbyterians. A Protestant (he says) is a Lutheran; and a Catholique the Characteristicall Note of a Christian; And it seems, he would have the Church of England stick up her bristles, and disown all Fellowship with Protestants abroad, and knock out all Non-conformists brains at Home; as the only way to prevent Popery: What do ye think can't?

Tru. Why I'le tell ye Citt; you never writ against Incest; are ye for it therefore? L'Estrange never writ against the Alcoran; is he therefore a Mahumetan? Neither do I find any thing you have Cited of him, but what is True, and Warrantable. You say he has pepper'd the Presbyterians; and the world knows they have need of Seasoning. But why the Bristles of the Church of England? For the Beasts, ye know, are all in the Purlews. Nor does he speak One word of dividing from Protestants abroad; Only upon Dr. Oates's Testimony, that

the

A Learned
Piece.

the Priests lye lurking among the *Non-Conformists*, he very Honestly advises the Ferreting of the *Conventicles* : And This your Authour calls forsooth, *The beating out the brains of the Non-conformists*.

Blesse me Gentlemen ! is This the *Pillar* of your *Profession* ? the *Pugg*, the *Mouth*, and *Advocate* of your *Cause* ? Why there's not one grain of ^{mouth of the} *Common Sense*, *Honesty*, or *Good Manners* in't ; Not a *Ragg* that ^{Cause.} would not bring a *Scandall* upon a *Dust-Cart*.

Citt. You may value't as you please ; But he has done as much in *Pugg's Narratives* for the *Protestant Religion*, it may be, as any man, and ^{tive.} with as good applause too, though they pass in other peoples Names.

Bum. 'Tis an admirable Piece, That of his *about the Fires*, and *several Other things* too, really that would make a mans heart ake.

Tru. If thou mean'ft by way of *Compunction*, *Bumpkin*, I cann't ^{I-} imagine how *One* man can *repent* of *Another* mans *Sins*. But I suppose thou Speak'ft of *Earth-quakes*, and *Signs* in the *Ayr* ; which are e-
nough to make a mans heart Ake indeed.

Citt. And then for his *Style*, Truman, He has a *Copia Verborum*, ^{Pugg's Facul-} for all Sorts and Sizes, of *Matters*, and *Men* ; as *Rogue*, *Rascall*, ^{ties.} *Knave*, *Villain*, *Traytor*, *Trash*, *Trumpery*, *Trinkets*, and so forth, till this time *Twelvemoneith*. I le undertake he shall *Pelt* ye a *Cathedral-man* *Four* and *Twenty Hours* by *Shrewsbury Clock*, and not call him *Twice* by the same Name. And then on the Other side, If he has the hap (in the heat of his *Carier*) to stumble upon a poor *Dissenting Brother*, he licks his lips upon't; and pours forth nothing but *Milk* and *Hony* : Oh the *Precious Ones*, *The Chosen of the Lord*, and more *Heavenly Epithetes* then would lie betwixt This and *High-gate*.

Tru. But has he any *Languages* too ?

Citt. If you had him but one half-hour upon the *Talking-Pin*, you'd swear that he had swallow'd *Calepines Dictionary* whole, and spew'd it *up* again ; And such a *Memory* —

Tru. These are wonderful Faculties Gentlemen, to qualify a man to be the Advocate of a Party.

Citt. But what if the Gentleman were as despicable as you make him ? what's That to our *Profession* ?

Tru. Oh very much ; for if he be *Your Representative*, *You Speak in Him* ; and he does but *Blunder*, *Raile*, *Falsify*, and *Cobble*, in *your Name*, and by *Your Commission* : If it be otherwise disown him. But what is *your Profession*, First ?

Citt. We do *professe* our selves to be *Loyall Subjects* to his Majesty in his *Just Authority*; and *True Protestants*, according to the pattern and Practice of the *best Reformed Churches*.

Tru. That is to say, in *Plain English*, you are *Covenanters*.

Citt. Well, but I hope a man may be both a *Good Subject*, and a *Good Christian*; and yet a *Covenanter*.

The Cov-
enanting Chri-
stian and Sub-
ject.

Tru. Can he be a *Good Christian* that reviles the *Mother of our Blessed Saviour*, that *Stabs the Babe in her Arms*, in *Effigy*: that *Decryes the Lords Prayer*, as *Apocryphal*, that *Rebs Caesar* of his *Due*, and *Consecrates his Profession*, with *Violence*, and *Blood*? Or can *He* be a *Good Subject*, that gives *Laws* to his *Sovereign*; Nay that takes away his *Crown*, and his *Life*, and *Tramples* upon his *Fellows* as his *Slaves*?

Citt. Why what's all this to the *Covenant*?

Tru. Yes, by *That Covenant*, all this was done: And by *That Covenant, Unrenounced*, All this must be done again, whenever ye have it, in your Power. Nay you are *Covenant-Breakers* in the *Not* doing of it; if you were *Covenant-keepers* in the doing on't.

Citt. Well; but the business of the *Covenant* was only to deliver the King out of the Hands of the *Papists*, to demolish all Monuments of *Superstition* and *Idolatry*, and to settle a *Thorow Reformation*. All the mischief fell in by the *By*.

Tru. Very good; and you took him out of the hands of *Papists*, to deliver him into the hands of the *Executioner*. Did ye not? Truly a high Obligation. And then for your *zeal* against *Idolatry*, a Rich *Crucifix*, that was an *Idol* in a *Papists* hand, became a *Moveable* in yours; for commonly what ye *Took*, ye *sold*: and your *Thorow-Reformation* ended in a *Sacrilegious Rapine* and *Confusion*. And so you're wellcome to your Journeys End.

The End.

why should not a Park, according to
the ^o man

knows all error by these persons
y J. Watson Lee



